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Jesse W. Hoover

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Contrition

M. J. Underwood

*"He breaketh me," The Lord most high
inhabiting Eternity;
"Whose Name is Holy," Name Supreme,
From age to age the Great "I AM."*

*"He breaketh me." Whose body bears
The mark of thorns, and nails, and spear;
His pierced hand doth wield the rod
Which disciplines the heirs of God.*

*"He breaketh me." The Holy Ghost
Whose power was seen at Pentecost;
He breaks the power of cancelled sin,
Of those through Him now born again.*

*When to Thy Feet, Thou Blessed One,
I came as guilty, lost, undone,
My broken heart—my troubled breast—
Found through Thy Blood Thy holy rest.*
(Psa. 34. 18.)

*A debt of gratitude I owe
For all Thou dost in love bestow;
My box of ointment now I bring
To break and pour on Thee, my King.*
(Mark 14. 3.)

*And should my conscience trouble me
With thought that I've dishonoured Thee,
A "broken spirit" be my part,
Nor suffer me to grieve Thy Heart.*
(Psa. 51. 17.)

*The broken loaves, and fishes too,
Bespeak what Thou alone canst do;
So do Thou bless my little store,
To multiply to thousands more.*
(Matt. 14. 19.)

*Teach me in all things to submit
To whatsoever Thou dost permit;
My weakness changed by Thee to might,
Like Jacob's, that eventful night.*
(Gen. 32. 22-28.)

*The breaking, humbling though it be,
Results in glorious Victory.
The broken pitcher—torches bright
To flash abroad the Gospel light.*
(Judges 7. 20.)

*And when the feast of love is spread,
I drink the wine and break the bread;
I worship Thee, Who, on the Tree,
Was broken in Thy love to me.*
(I Cor. 11. 24.)

*Work on, Thou gentle Breaker, till
I learn to love Thy Sovereign Will,
And with a contrite heart narrate
"Thy gentleness hath made me great."*

*In suffering with Thee here below,
In grace and knowledge help me grow;
Then, in the place Thou dost prepare,
Thy peerless Glory I shall share.*
—Selected.

Our First Line Of Defense

Christianity, properly applied, is our first line of defense.

Wealth, natural resources and material possessions are of value but we must depend upon the Divinely inspired teachings of Christianity if we are to prosper.

Our forefathers came to a new land to establish a new government under which they could worship God according to the dictates of conscience, accordingly they dedicated the new government to God upon an altar.

Our subsequent prosperity has been due in large measure to the fact that God was recognized in the establishment of our government.

The principles of Christianity are expressed through three institutions, the Bible, the Lord's Day and the Church.

The Church

Referring to the importance of the Christian Church, J. Edgar Hoover, Director of the Federal Bureau of Investigation, said:

"The teachings of the Church are a constant bulwark against the slimy temptations of crime and materially assist in crime prevention."

"Of course I believe in the Sunday School. Crime among youth would become practically negligible if the young people of America attended Sunday School regularly during their formative years."

Justice Lewis L. Fawcett, Supreme Court, State of New York, said:

"I regard our Sunday Schools as the only effective means to stem the rising tide of vice and crime among the youth."

"If all the young people could be enrolled in Sunday School and all the grown-ups would take an active interest in Church work, the criminal courts, jails and prisons could be closed."

The David C. Cook Publishing Company, Elgin, Illinois, recently published the opinions of 100 of the world's greatest men on the value of the Sunday School. These opinions emphasize the importance of the Sunday School as a character-building institution.

The Bible

Referring to the importance of the Word of God, Rear Admiral Reginald R. Belknap, Chairman of a Committee of 1,000 Laymen, appointed to sponsor a program for Universal Bible Sunday, said:

"You cannot kill an idea with a bomb. Let us look to our most powerful weapon, the Bible, which for 2,000 years has been unquestionably the strongest force in the world."

The Lord's Day

The Lord's Day, properly observed, is essential to the work of the Christian Church. God ordained that one day in

seven should be set apart for worship and rest. Where God's Command has been obeyed, His blessings have been bestowed.

Have We Overlooked or Neglected Our First Line of Defense?

The following facts deserve serious consideration when we consider that the first line of defense has not been given proper importance during recent years:

27,000,000 American youth under 21 receive no religious education.

Between 28 and 30 million minors attend motion pictures weekly, a great host of these young people attend on Sunday when they should be receiving Christian instruction.

Our crime bill is \$16,000,000,000 annually. This equals our annual food bill and more than doubles the cost of education.

14,000,000 petty crimes are committed annually.

4,750,000 are in the army of the lawless.

One in every four homes is affected by crime.

"The Fear of the Lord is the Beginning of Wisdom"

*Happy the heart—be it yours, be it mine—
Filled with the fear of the Lord;
Rich in the treasures of Wisdom Divine,
Taught in the truth of His Word.
Blessed the people, all people above;
Established in faith and enrooted in Love.*

*Strait is the entry that leadeth to Life,
Narrow and toilsome the way;
What though the journey with perils be
rife?
Trust in the Lord and obey.
Follow the shepherd, give heed to His
voice;
He loves His own; in His guidance rejoice.*

*Wide is the gate to destruction—beware!
Leads it to Satan's abode;
What though the journey be easy and fair,
Broad and descending the road?
Shameless the Shepherd, a robber and
thief,
Luring the flock from the Shepherd-in-
chief.*

*Happy the heart—be it mine, be it yours—
Filled with the fear of the Lord;
Kept by His grace when temptation al-
lures,
Fed by the food of his Word;
What though the pathway be rugged and
steep?
Led by the Shepherd, thrice happy the
sheep!*

—Selected.

The average cost of crime is \$210 a year for every man, woman and child.

In 1939 persons under 21 committed 12% of criminal homicides, 29% of robberies, 46% of burglaries, 23% of larcenies and over 52% of auto thefts.

These figures are supplied by the FBI. "Righteousness Exalteth a Nation But Sin is a Reproach to Any People"

What is the duty of the Christian Church in these testing times?

Shall the Church accept the challenge of today and rally to the support of those institutions that constitute our first line of defense?—Selected.

The Golden Rule Works

In this hurried and worried world people are abused, insulted, degraded, pushed around, misunderstood and denied elementary justice.

They need and require understanding, sympathy, appreciation, fair play and love.

How will these blessings ever be gotten? By being given. Or, better, by being exchanged. "Whatsoever ye would that men should do to you, do ye even so to them."

There in the Golden Rule is the essence of all sociology, economics, ethics and religion.

Do you yearn to be appreciated? Then appreciate others when they do their best and create something fine.

Do you ask a square deal for yourself, your family and friends, your community? Then give it to others beyond your circle and your interest.

Do you need forgiveness for your mistakes and missteps? Then forgive.

Do you want beautiful things to happen to you? Then help make them happen to others.

People who are heart-hungry to be highly regarded, praised and loved must pay the full price and create these values. The Golden Rule works. It works two ways.

A great accomplishment in this world is to fit into other people's needs; to know when to speak and when to be silent; to know when to stay and when to go; to know what to do and when and how to do it. Such people make ideal companions.

We call them the salt of the earth and rightly. What they really do is add just a part of themselves to every situation so as to bring out the most Divine possibilities.—*Jamestown (N. Y.) Post.*

Great National Tragedy

"The home is, to a large extent, losing its hold on the heart and imagination of young America as an influence for character and solid morality."—*Warden Lewis E. Lawes.*

Editorial

Conference Blessings

IN the balmy breezes and the softened sunshine of southern California is convening the seventy-seventh General Conference of the Brethren in Christ Church. The brethren and sisters of the West Coast have spared themselves no labor nor sacrifice which might contribute to the enjoyment of this session of Conference. Convening on the campus of Beulah College, the facilities of the Church school are being fully utilized for the convenience of the Conference. In addition three large tents are provided for the Conference sessions, for the special meetings, for the evangelistic services, and for the serving of the meals.

A brief word is in order in relation to the eating accommodations. The meals have been most adequate, tasty, well-balanced and attractive. The staff is well-organized to handle the large crowds efficiently. It is worthy of note, and of significant interest to the Brotherhood, that the cooking is being managed by former Civilian Public Service men. This is only one of the many by-products of that challenging experience.

The Boards and Committees have been busily at work since the arrival of the larger part of the Eastern delegation on Tuesday morning. Two highlights preliminary to the formal convening of Conference were the Beulah College Commencement on Tuesday evening, and the Communion service on Wednesday evening. The Spirit of God was manifestly present in both these services. The signal blessing of God was poured out in an overflowing blessing in the closing moments of the Communion service. The Commencement address by Bish. C. N. Hostetter, Jr. was a challenge not only to the large graduating class but also to the entire capacity audience.

Perhaps we should go backward a bit. The journey across the plains, the prairies, the desert and the mountains was very much enjoyed by all from whom we received reactions. The special train from Chicago to Upland was especially and uniquely enjoyable. Some of us who have traveled so widely are more conscious of the unusual blessing and joy of this trip. There was no smoking, drinking, swearing nor any other type of carousing on board the special cars. The company was obviously characterized by its peace, its cleanliness and its simple joys. Above all the group was characterized by its appreciation of holy things. Worship services were held in the several cars on Sunday morning, and prayer services at various times. Some one described it as "a camp meeting three thousand miles long." Others compared it to the long journey to the glory world. All

were glad when they arrived at Upland.

Conference proper opened with the preliminary session on Thursday morning. This consisted of the roll call of Boards and the filling of vacancies. This short session was followed by the program of the Publication Board, and the programs of the Sunday School Board. The evening session was occupied by the General Education Board. Boards and Committees were in session throughout the day and evening.

The Friday morning session was highlighted by the Conference Sermon preached by Bishop A. D. M. Dick, the Superintendent of our India Mission Field. His deeply moving sermon was broadcast and also recorded and will be published in an early issue of the *Visitor*. Other messages will also be published in future issues. The Conference Sermon keyed the entire Conference and set a lofty challenge to the Church.

Bishop Charlie Byers is the Moderator, with Bishops A. D. M. Dick and H. N. Hostetter assisting him in the Chair. A spirit of earnestness and of moderation characterizes the deliberations. We are confident that the discussions and decisions of this Seventy-Seventh Annual General Conference will move in the direction of the strengthening of the Church's work.

The determination of value of the Church decisions in General Conference comes at the point of the interpretation of Conference actions to the home congregations. It has been our impression that too often we pass resolutions and make statements of policy, which are pretty largely forgotten soon after the close of the sessions. Stimulation of the Church leadership as represented in Conference is very helpful. However, the benefit is limited unless there is adequate direct transfer of that stimulus to the Church at large. May God grant to us the interest, the zeal, the consecration and loyalty to the Church which will make effective in the local congregations the loftier vision and the spirit of devotion to that vision of our highest Church authority.

Something needs yet to be said concerning the evangelistic and inspirational meetings conducted in the auxiliary tent. The large groups of people on the campus, who have no direct responsibilities to the business sessions, have had the joyous privilege of listening to some of the most inspirational and instructive discourses. In the evening evangelistic meetings the Spirit of God has manifested His presence. May God graciously grant that there may be a genuine revival here at General Conference which shall spread to the farthest parts of the Church.

J. W. H.

The Mystery of a Christian

He liveth in Another. He is wise in Another. He is pardoned through Another. He is Strong in Another.

He is very low in humility, but very strong in hope. He knows he is undeserving of the least mercy yet expects the greatest.

He is in the world but not of the world; in the world as a pilgrim but not as a citizen. His habitation is below, but his conversation is above.

He is meek but vehement; meek in his own cause, but vehement in the cause of God. He will comply with anything that is civil, but with nothing that is sinful. He will stoop to the necessities of the meanest but will not yield to the sinful humors of the greatest.

He works out his own salvation with fear and trembling. He does much for God yet counts himself an unprofitable servant. He works as if he were to live here always yet worships as if he were to die tomorrow.

When he is most vile in his own eyes, he is most glorious in the eyes of God. When Job abhorred himself then God raised him. When the centurion thought himself the most unworthy, Christ said, "I have not found so great faith, no, not in Israel."

He is content with his condition yet longs and prays for a better.

He is both dead and alive; dead to sin and alive to God; dead to the world but alive in Christ. And when Christ who is his Life shall appear then shall he appear with Him in glory.—*Gospel Herald*.

The Weight of the Wind

In Job 28:25 we read, "To make the weight for the winds." "Here is a striking case of the Bible anticipating science, for the fact that the atmosphere has weight was a thing absolutely unknown to science until after the year 1643, when the Italian physicist Torricelli found that if a long glass tube, closed at one end, was filled with mercury and inverted over mercury in a bowl, the fluid in the tube stood at a constant height of about 30 inches above that in the bowl. Contemporary scientists were nonplussed by this until Blaise Pascal, in 1648, showed that the phenomenon must be due to the fact that the atmosphere has weight equal to that of a column of mercury, 30 inches high, over any given area where that height is locally registered by such an apparatus. Orthodox science never realized this fact until 1648, although it was mentioned in the ancient Hebrew Scriptures before the days of Moses, and had actually appeared in good English in our A. V. translation in the year 1611—37 years before science discovered that the air had weight."—*The Bible and Modern Science*.

Fundamentals

Revival, or Revolution, Which?

Walter Brown Knight

IF man's extremity is God's opportunity, then we say with the psalmist, "It is time for thee, Lord, to work: for they have made void thy law" (Ps. 119:126). With the world today in a veritable seething caldron of grasping greed, clutching covetousness, heartless hate, and licensed lust, the imperative need of the hour is a sweeping revival of genuine, heart-transforming, Holy Spirit-given religion—a spiritual awakening such as the present generation has never witnessed.

On the national and international horizons the clouds are looking darker and darker. Vast multitudes of people everywhere have forgotten and forsaken God, "the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13). In many places rigmarole ritual and dead forms have taken the place of vital faith in God, and the world is committing spiritual suicide!

The World's Great Need of a Revival

We ardently believe that should the Lord delay His return, spiritual awakening would do more to bind up the hurts of our broken, bewildered, and needy humanity than all human expedients combined. Our great need is spiritual rather than material. We believe that if we could only witness a mighty turning from sin to God, there would be an era of widespread material prosperity. "Every economic depression is foreshadowed by a religious decline," said Roger W. Babson, the world-renowned statistician.

Oh, for a voice sufficiently dedicated to God to call His people from their worldliness, their love of sinful pleasure, their deadly indifference, back to His way of blessedness and peace. In this hour of nameless dread and babel of contradictory voices, is not this His directive word to all of His children who have temporarily lost the way: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16)?

O God, "wilt thou not revive us again" because of the rising tide of infidelity; the sweeping maelstrom of engulfing immorality; the mighty orgy of shameful sin and licensed lust; the general disregard for the laws of man and of God; the converting of the Lord's holy day into a holiday; the sweeping crime wave, irresistibly advancing with criminals reigning with gory hands from their thrones of human skulls; the increase of suicide and widespread restlessness? All of these bespeak the urgent need

of a nationwide and a worldwide revival as the only panacea, should the Lord tarry, to cure the ills of the people, and bring salvation to the lost multitudes.

Was not David Lloyd George right when he said, "The only thing that will save the world from utter destruction, and the nations from a world war vastly more terrible than history has yet recorded, is a universal revival of the Christian religion"?

When France was in the throes of its bloody revolution, the same forces of discontent and disruption were mightily existent in England, just across the channel. But did England have a revolution? Nay! Instead, England had the Wesleyan revivals. In our country, which will it be, a revival or a revolution?

Is a Revival Possible?

There are those who say, "We are living in the last days, when it is predicted that 'evil men and seducers shall wax worse and worse, deceiving, and being deceived' (II Tim. 3:13); and when, because of whelming iniquity and the deepening of the apostasy, we are not to look for, or pray for, or expect any widespread revival or spiritual awakening." Others say, "These are the days of gleanings, rather than times for any sweeping revival, involving any great numbers as in former years."

We readily accede that we are now in the time of the great apostasy, and that the biblically predicted "fierce times" are gathering like the hurrying regiments of a mobilizing army, and that now "men's hearts (are) failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). But is it not true that a revival—a spiritual awakening—has to do primarily not with the unsaved, or with the Christ-rejecting, Bible-denying apostates and mere professors, but with God's people who are new creations in Christ Jesus, and who, like David, have lapsed spiritually and need to pray, "Restore unto me the joy of thy salvation" (Ps. 51:12), and, "Wilt thou not revive us again: that thy people may rejoice in thee" (Ps. 85:6)?

Is it taught anywhere in God's Word that His gracious and changeless promises to His people of a spiritual awakening would be invalidated—rendered null and void—in the end time? "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). Has this promise been nullified?

Whenever God's people are revived and rediscover the joy of salvation, then invariably the unsaved begin to ask the question, "Sirs, what must I do to be saved?" (Acts 16:30). Not until His people are

quickened and revived, and pray with the psalmist, "Create in me a clean heart, O God; and renew a right spirit within me," are they ready to say, "Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Ps. 51:10, 13).

The Way to a Revival

There never was a revival that was not preceded by prayer and a confession of sin on the part of God's people, with a corresponding willingness to forsake every evil way. There must be a turning to God on the part of His people, with complete abandonment. We believe that a procession should be started toward the discarded and antiquated "mourner's bench," where pulpit and pew will abject themselves before God, and repent of their pride and pretense, their unbelief and sin. Those who are closest to God in this tragic hour readily concede that this is our urgent need. Those who are most backslidden will be the first to ridicule the suggestion, saying, We are "rich, and increased with goods, and have need of nothing" (Rev. 3:17).

Oh, for a vision of God which alone can take the strut and pride out of us, and make us usable in His service! "God resisteth the proud, and giveth grace to the humble" (I Pet. 5:5). Was not this the secret of Moody's usability? Did not Daniel, the most devout man of his time, point the way for the outpouring of God's power upon His people, when he prostrated himself before God and prayed thus: "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession, and said, . . . we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments" (Dan. 9:3-5)?

Is not our God still able "to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20)? How sobering to the hearts of God's people is the declaration that "the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (I Pet. 4:17). Who will lead the way in confession and utter dedication of all to Christ? To be a Spirit-filled Christian, there must be a funeral. The old self must die and be buried; then we are able to say, "For to me to live is Christ" (Phil. 1:21).

Dry Eyes and Chilled Hearts

How urgent is the need for a spiritual awakening in the local assemblies of God's people! Alas, in many instances, the chill of winter has settled, like a creeping paralysis, over the Church. Instead of melting penitence, the tears of other days have frozen into icicles. Cold and glittering formalities have taken the place of that

(Continued on page fourteen)

The Place of Prayer

Praying Down Revivals—

*When Men Pray, God Works—
His Wonders To Perform*

John Shearer

In 1885, J. H. Moore, pastor of the Presbyterian Church in Connor, Ireland, urged one of his young men to do "something more" for God. "Could you not gather at least six of your careless neighbors and spend an hour with them in reading and searching the Word of God?" The young man agreed to attempt "something more," and the result was the commencement of the Tannybrake Sunday School.

After two years' labor, the teachers of this little school did again "something more." They asked the parents of the children to come to a meeting for prayer and Bible reading at the close of the school. Only one responded at first, but the meeting grew, and soon the Sabbath School Teachers' Prayer Meeting became intensely interesting, for the Spirit of God came pouring into this newly opened channel. "Christ and the Cross" became the one absorbing theme of the gathering, and an intense desire to win souls for Christ seized the workers.

Among the praying folk were four young men—M'Quilken, Meneely, Wallace and Carlisle—who were very strongly bound together in the fellowship of prayer. The story of George Muller quickened within them a mighty faith in God as the Hearer of Prayer. They began to meet regularly in the old schoolhouse of Kells, pouring out their hearts in passionate supplication for Revival. Like-minded brethren joined them, and now decided conversions, clearly following definite and insistent prayer, greatly encouraged them.

In 1858 came the news of the American awakening. They heard how in New York, 12,000 business men met daily for prayer, and like Jacob, they cried: "We will not let Thee go, except Thou bless us." Nor was the answer delayed. Prayer meetings multiplied all around them. Daily conversions took place. Soon Connor was manifestly ablaze with holy fire.

A great Revival is like a forest fire. You may trace its early course, following the first thin line of flame. But soon its progress is so swift and widely diffused that the eye can no longer keep pace with it. The flame bursts forth at once in many places, and now we see but one great conflagration. So it was with this marvellous work of grace. You might observe its course in Connor and a little beyond in 1858. But in 1859 the Heavenly fire was leaping up and spreading in all directions through Antrim, Downs, Derry, Tyrone,

and the other counties of Ulster, and to this day "59" is remembered as the pre-eminent year of grace.

As it advanced it burned with a fiercer intensity. In Connor the conversions were of a comparatively quiet type. But in Ahoghill, Ballymena, and elsewhere there was a great smiting down. Sin was felt as a crushing and intolerable burden, and men and women often fell to earth and continued for days in a state of utter prostration. Others were suddenly pierced as by a sharp sword, and their agonized cry for help was heard in the streets and in the fields. Here, for example, is a farmer returning from market in Ballymena. His mind is wholly intent upon the day's bargain. He pauses, takes out some money, and begins to count it. Suddenly an awful Presence envelopes him. In a moment his only thought is that he is a sinner standing on the brink of hell. His silver is scattered, and he falls upon the dust of the highway, crying out for mercy.

There was a wonderful work amongst the children. The blessing had come to Coleraine, and one day the schoolmaster observed a boy so troubled that he was quite unfit for lessons. He kindly sent him home in the company of an older boy who had already found peace. As the

two lads went on their way they saw an empty house, and went into it for prayer. While they knelt the painful burden lifted from the boy's heart. He sprang to his feet in a transport of joy. Returning to the school, he ran up to the master and, with a beaming face, cried out, "Oh, I am so happy! I have the Lord Jesus in my heart." The effect of these artless words was very great. Boy after boy rose and silently slipped from the room. In a little while the master followed and discovered his boys ranged alongside the wall of the playground, every one apart and on his knees! Very soon their silent prayer became a bitter cry. It was heard by those within and pierced their hearts. They cast themselves upon their knees, and their cry for mercy was heard in the girls' school-room above. In a few moments the whole school was upon its knees, and its wail of distress was heard in the street.

Neighbors and passers-by came flocking in, and all, as they crossed the threshold, came under the same convicting power. Every room was filled with men, women, and children seeking God. The ministers of the town and men of prayer were sent for, and the whole day was spent in directing these mourners to the Lord Jesus. That school proved to be for many the House of God and the very gate of Heaven.

It pleased God to use, in a very remarkable manner, the simple testimony of the four young men of Connor. Through them the Revival reached Belfast. On a sudden, ministers who had toiled in vain for years found themselves surrounded by sin-sick souls clamoring for the life-giving Word. But for the loving cooperation of Sabbath school teachers and other friends they would speedily have been exhausted with the work. Vast and memorable gatherings were held. Districts, notorious as the scenes of party strife, witnessed the triumph of the Gospel of Peace. Bitter opponents knelt together at the Saviour's feet. Belfast became like a city of God.

Unconverted church members, Unitarians, Roman Catholics, drunkards, scoffers and half-dead Christians were awakened and revived. The churches of Ulster and Belfast still feel the refreshing stream of spiritual life from this revival which came in answer to the persistent and united believing prayers of four earnest young men.—*The Year of Grace.*

"Lead me to the rock that is higher than I" (Psa. 61:2).

Let us take some great passage of Scripture where the glory of the Lord is revealed. . . . Let us kneel before it. Let us look up and pray. I am now before the Rock that is higher than I. And such a prayer could not be thoughtless. It could not be filled with trifles. Even before I begin to speak in audible prayer, there will be an enlargement of aspiration and desire.—*J. H. Jowett.*

Beyond the Storm

T. P. Egling

*There is a place of sacred rest,
Far, far beyond the sky;
Where beauty smiles eternally,
And pleasures never die.*

*My Father's house, my heavenly home,
Where many mansions stand,
Prepared by hands Divine for all
Who seek the better land.*

*When tossed upon the waves of life,
With fears on every side;
When fiercely howls the gathering storm,
And foams the angry tide;*

*Beyond the storms, beyond the gloom,
Breaks forth the light of morn;
Bright beaming from the Father's house,
To cheer the souls forlorn.*

*In that pure home of tearless joy,
Earth's parted friends shall meet
With smiles of love that never fade,
And blessedness complete.*

*There, there adieus are sounds unknown,
Death frowns not on the scene;
But life and glorious beauty shines,
Untroubled and serene.*

—San Francisco, Calif.

Christian Separation

Why These Changes in Dress?

An Inquiry into the Reason Why Christian People Follow the Immodest Styles of the World.

HOW to cover the human body has been a problem ever since God undertook to cloth naked Adam and Eve after the fall in Eden.

Some Bible Incidents

Ham, a son of Noah, brought a curse on his posterity for looking on his father's nakedness. Jacob demanded that his household change their garments as they came near Bethel on their return from the east. God gave very exact instructions as to the clothing of the priests that ministered in the Tabernacle. Moses, inspired of God, said explicitly that a woman should not wear that which pertaineth unto a man, and that a man should not put on a woman's garment. A Babylonish garment was involved in Achan's sin that brought defeat to Israel before Ai. The naked worshippers of the golden calf at Sinai brought death to three thousand as a penalty. The two great Apostles, Peter and Paul, explicitly instruct that Christian women shall adorn themselves in modest apparel.

Testimony of Religious Leaders

Coming to more modern times, the great Christian leaders of all denominations have been outspoken in their condemnations of worldly dress. George Fox, the Quaker, demanded plainness of attire. John Wesley, the Methodist, was outspoken in condemning worldly dress. Judson, the Baptist, deplored the dress even of women who had been sent out as missionaries. Charles G. Finney, the Congregationalist or Presbyterian, was extreme in his denunciation of worldly dress, but was blessed of God in some of the greatest revivals America ever saw. And there are many preachers in our day that speak plainly on the subject of dress. All the church manuals and disciplines that we have read encourage modesty of dress. And, yet in spite of this, we have fallen on times of the greatest immodesty on the part of women professing godliness.

Some Glaring Changes

The most glaring change in women's attire has been in regard to their lower extremities. Fifty years ago, and even less, women were extremely careful to see that their feet and legs were made as inconspicuous as possible. They wore high shoes, and their hose were seldom seen. Little girls were taught to keep their skirts down, and were delighted when mother said it was time to put long dresses on them. The long skirt was their introduction into the ranks of young womanhood.

But by some means all this has changed. The shoes are now low, the skirts are knee-high and the hose either flesh colored, looking like bare legs or of a color that makes their legs the most conspicuous part of their body. When it comes to children, little girls' dresses are almost hip-high and legs entirely bare with roll-down socks, and it is nothing unusual to see girls as large as women walking the streets with scarcely anything below the hips. The newspapers print pictures of what they call prize-winners in beauty contests with scarcely any clothes, with the legs bare to the hips. All this has practically reversed the ideas of beauty as judged by the standards of fifty years ago, even twenty-five years ago.

The Greatest Inconsistency

All the above we might explain as worldliness of the worldling and let it go at that, but where it pains us is to see to what an extent these things have invaded the circles of Christian people. It is no uncommon thing to see little girls of Christian parents of high profession going to Sunday School with bare legs and almost hip-high dresses, and little boys with pants above their knees and legs bare, and little jackets on with short sleeves. Such things would not have been considered at all proper when the mothers of these girls and boys started to Sunday School. Does this indicate progression in Holiness, or is it retrogression toward the world? It seems to us anyone ought to be able to answer this question intelligently.

But a still more glaring inconsistency is to see women professing Holiness dressing themselves in these worldly styles. Why is it that skirts are some inches shorter than last year? Have you grown in grace to produce the change? Have you read something in the Bible that has led you to make the change? Was it revealed to you in prayer one day that you would adorn the doctrine of Holiness by shortening your skirt? Answer these questions. Will you not be obliged to say that the only reason why the change was made was to conform to the changing styles of this world? Does not the Bible plainly say to not be conformed to the world? And where can a person more clearly show their conformity to the world than by following the styles of the world?

I have been made to admire the extent to which in some Holiness circles women have retained their hair, how they have long sleeves in their dresses, and their dress necks approximately where they should be. But the deplorable thing, and to us hard to explain, is why these same women will wear their skirts so short and have such light-colored hose that makes their legs the most conspicuous part of their bodies. I

hear preachers quite generally condemning short sleeves, low necks, bobbed hair, and the like, but it seems as though the leg-show has escaped their notice. To our minds this is the most deplorable feature of the whole undress parade. As an illustration of the evil of the practice we give this illustration.

A woman who was caring for girls in a rescue home one time asked the girls what they considered their chief capital in catching men. The reply was that they considered the display of their legs was their chief attraction. That was in the days when Christian women concealed their legs. But now the church women, even some professed Holiness women, have been led by the cunning slight of old dame fashion to adopt this immodest feature of clothing. Why are they so foolish? Why will they thus conform to the world?

What is Modesty?

When we refer people to their manual or discipline and to the Scripture demanding that women adorn themselves in modest apparel we are met by the question "What is modesty? What you think is modesty another person does not think is modesty, etc., etc." But we are sure it is possible for a woman to so dress, and dress becomingly, too, in such a way that every one who looks at her will be obliged to say in truth that she is dressed modestly. They may not admire her way of dressing, but they cannot say it is not modest. So modesty is not so great a problem as some would make it. It is only the woman who wants to conform more or less to the prevailing style that has the difficulty on deciding what is modest.

Let us go on our knees about this question with the Bible open to I Timothy 2:9-10 and I Peter 3:1-6 and an open mind and see if we are justified in dressing as we do. There may be a cross in it, and there doubtless will be, but can we expect to be pleasing to the Lord if we refuse to bear a cross for Him Who bore His cross for us, and even died on it to save us from this present evil world?

Reader, may we ask, What are you going to do about it? Are you going to dismiss this subject as the rantings of an old fogey, or are you going to accept this as light to walk in? You may say things have changed, and ideas of modesty have altered. But you will have to admit that ideas of modesty have had a tremendous reversal in the last decade or two. Have they been for the better or worse? If for the worse, why not amend your ways to stem the tide of immodesty that is sweeping the country? Do not let the matter die as good advice, but accept the principle and be guided by it.—*The Gospel Minister.*

Many receive advice, only the wise profit by it.—*Syrus.*

Christian Stewardship

Modern Methods of Replenishing Our Church Treasuries

Ada M. Melville

TRY to see the picture: A group of women gathered together in the lecture-room of a church; anxiety crowns every brow; they are intelligent-eyed, earnest-featured women — the leading women of the church represented; they are religious women, for they have preceded the business of the hour by prayer. This is a tableau vivant, and we may hear the chairman speak:

"Ladies, you know the object of our meeting. There is great need of Bibles and hymn-books in the church; there is also some money still owing for necessary repairs. We need about one hundred and fifty dollars. How shall we raise the money?"

You are very familiar, doubtless, with the character of the discussion that follows. It is usually preceded by a solemn silence. Then someone says, "We might give a sociable!" "A bazaar," adds a second; "a concert," "an entertainment," are other timid suggestions.

An entertainment-bazaar-sociable combination is decided upon. It belongs to the class "Rainbow." In different corners of the room where prayer is wont to be made booths are to be fitted up in rainbow hues, and ladies, serving the tinted delicacies, or offering rare fancy work for sale at fabulous prices, are to be dressed in every possible variation of the seven primary colors. Finally the price of admission is talked over, and after much debate decided.

"But," ventures a timid little woman in black, "I know many earnest members of our congregation who would like to help but cannot possibly afford such a price."

The chairman does not know how to meet this objection, but a member of the committee who is not troubled with an over amount of "heart" says with a little laugh, "This is not a matter of philanthropy. We want money. Some of the richer ones can buy two or three tickets and make up for those who cannot buy. Indeed, I should think the poor people might be given tickets in this way."

At this juncture the door opens. A Man enters—the Man of Calvary. He was invited "to be present with us at this hour," and He has come. His grave, sweet eyes rest quietly upon the little group as He silently takes His place among them. He appears to wait for the continuance of the business. But for some strange reason the committee is strangely disturbed. Do

what she will the bravest among them cannot utter a word about decorations, refreshments, costumes, tickets, entertaining songs, "charming effects," and a throbbing silence reigns until their invited but unexpected guest speaks. His clear voice reaches every strained ear. "When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen nor thy rich neighbors, lest they also bid thee again and a recompense be made thee. But when thou makest a feast call the poor, the maimed, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

The chairman has by this time gathered together somewhat of her fast-ebbing courage.

"Sir," she said, "this was not to be a supper—exactly. We need money for Thy house and we are not rich—people will not give—but they will buy tickets for our—" she hesitates, for the words "sociable," and "entertainment" choke her.

He looks at her pitingly, lovingly, yet sadly and sternly; then rising He faces them all. Is He not in His own house? And He says in low, vibrant tones: "My house is the house of prayer, but ye have made it a den of thieves, make not my Father's house an house of merchandise."

Of them all the timid little woman in black alone ventures to look into His face, but when she meets His eyes she is shaken with sorrow that though her heart has long condemned these things she has never raised her voice against them. One by one the committee silently leave the room, and though she would rather stay, His eyes condemn her, and they all leave Him alone in His own house.

A vivid picture born of the imagination, you say—an overdrawn portrayal. Overdrawn? Methinks when the Master is invited by word of mouth He would often come, but there is no room for Him in the gay throng of the feast, and He turns away from His "house of prayer" while the sale of merchandise and the round of worldly amusement goes madly on.

"But what are we to do?" cry the people. "This is a practical matter. We must have money. There are few who will give without inducement. What harm is there in Christian people coming together for a pleasant hour, eating simple refreshments and thus dropping dimes and dollars into the collection box to be used in the Lord's work?"

It were well for us if we studied the old methods and applied them in these days that hurry to be modern. Consider the building of that ancient temple. The pat-

tern was from God, the material was sought only at the hands of His people; the workmen were His own; and "the people rejoiced for that they offered willingly unto the Lord." Listen to their song voiced by David: "But who am I and what is my people that we should be able to offer so willingly after this sort? For all things come of thee and of thine own have we given thee."

Can we imagine a pastor offering such a prayer at the beginning or close of a modern church entertainment—the afore-described rainbow social, for instance. Ah, we shiver and shrink at the incongruous thought! But there is the empty treasury confronting us, and if our "modern methods" are taken away from us what shall we substitute?

Organized bodies are governable by the same rules and laws as individuals. There is one short command in the Word, which obeyed, would solve the whole difficulty: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

I care not whether it be money for the poor, for the pastor's support, or for a church in which to worship, to that body of Christians who unflinchingly and determinedly seek first and only, and all the time "the kingdom of God and his righteousness," the things needful shall be added.

God's blessing cannot rest on worldly methods nor on money given by men and women who give not for the Gospel's sake, but because some friend asks, because they want to be popular, perhaps because a "yes" is easier than a denial, or simply because the quarter invested will give them the return of an hour's pleasure.

There is but one way to "raise money" for the Lord's work and worship, and that is for the Lord's own people to give willingly as He has prospered them. And when these give while they are wholeheartedly seeking first the establishment of His kingdom and His righteousness, He will supply their needs that they in turn may supply the needs of His cause.

The business of the church militant, her whole business, and only business, is to preach the Gospel. Whenever she departs from this work, trouble comes. When the pews tolerate from the pulpit any preaching that is not directly for the salvation of souls or their training in the spiritual life, when the pulpit consents that the pews substitute socials and lectures and concerts for the altar of praise and prayer, then the treasuries will be but poorly filled; or, if by reason of the self-centered giving of rich members, whose service is a matter of form or convenience, the church seemeth to prosper, there is a curse upon her

(Continued on page nine)

The Evangelical Visitor

A Religious Journal
Official Organ of the
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U. S. A., Canada and Foreign Countries

JESSE W. HOOVER, Editor
To whom all communications
should be addressed.

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LOVE FEASTS

Pennsylvania

Spring Hope June 22

Michigan

Leonard June 21, 22

Canada

Howick, 2:00 P. M. June 21-22
Bertie, 10:00 A. M. June 21-22
Nottawa, 10:00 A. M. June 28-29
Boyle, 2:00 P. M. June 28-29
Frogmore, 2:00 P. M. June 28-29

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ANNOUNCEMENT

This is your invitation to attend the Grantham Youth Conference, to be held on the campus of the Messiah Bible College on August 14th to 17th.

The general plan of the Conference will be similar to that of the past two years. Watch for later announcements.

Committee.

EVANGELISTIC SLATE

Kentucky—Beulah Chapel June 15-29
Evangelist, Donald Heer
Pennsylvania—Philadelphia July 6-27
Evangelist, Donald Heer
Kentucky—Adair Co. Aug. 17-Sept. 14
Evangelist, Donald Heer
Michigan—Gladwin Oct. 5-19
Evangelist, Donald Heer
Ohio—Dayton Mission Oct. 26-Nov. 16
Evangelist, Donald Heer

PLAN OF EVANGELISTIC MEETINGS AFRICAN MISSION FIELD, 1947

Mandhla Mpande

Mbabule May 11-May 23
Sibale May 25-June 6
Wove June 8-June 20
Silawe June 22-July 4
Mashumbe July 6-July 18
Zwehamba July 20-Aug. 1
Ratanyana Aug. 3-Aug. 15
Maribeka Aug. 17-Aug. 29
Shapi Sept. 7-Sept. 19
Tshoboyi Sept. 21-Oct. 3

Gwanyana Ncube

Gwandavale May 11-May 23
Mapane May 25-June 6
Mayezane June 8-June 20
Sizeze June 22-July 4
Makwe July 6-July 18
Lushonkwe July 20-Aug. 1
Bandawone Aug. 3-Aug. 15
Sibona Aug. 17-Aug. 29
Mqalaza Sept. 7-Sept. 19
Dula Sept. 21-Oct. 3

Masotsha Sibanda

Silozwe May 11-May 23
Lushumbe May 25-June 6
Nyumbana June 8-June 20
Tohwe June 22-July 4
Isotsha July 6-July 18
Sigiti July 20-Aug. 1
Silobi Aug. 3-Aug. 15
Mbizingwe Aug. 17-Aug. 29
Nsezi Sept. 7-Sept. 19
Balla Sept. 21-Oct. 3

Mlobeki Moyo

Tshalimbi May 11-May 23
Bezha May 25-June 6
Longfield June 8-June 20
Swazi June 22-July 4
Zhukwe July 6-July 18
Shake July 20-Aug. 1
Matshiya Aug. 3-Aug. 15
Dambashoko Aug. 17-Aug. 29
Kwakwe Sept. 7-Sept. 19
Lumene Sept. 21-Oct. 3
Kumbudzi Oct 5-Oct. 17

Josiah Ncube

Mbaulo May 11-May 23
Siwazi May 25-June 6
Mkwabene June 8-June 20
Dekezi June 22-July 4
Gumbalu July 6-July 18
Gwabala July 20-Aug. 1
Hlatshweyo Aug. 3-Aug. 15
Lubuzi Aug. 17-Aug. 29
Mleja Sept. 7-Sept. 19
Ntunte Sept. 21-Oct. 3

Mdinwa Kumalo

Filabusi May 11-May 23
Nkwalini May 25-June 6
Shamba II June 8-June 20
Nyokeni June 22-July 4
Zishamba July 6-July 18
Mazhabazha July 20-Aug. 1
Mtshingwe Aug. 3-Aug. 15
Mazetezi Aug. 17-Aug. 29
Mtshezuki Sept. 7-Sept. 19
Nsindene Sept. 21-Oct. 3

Fandazi Miofu

Kwatemba May 11-May 23
Zishabane May 25-June 6
Bungwe June 8-June 20
Mwele June 22-July 4
Shamba I July 6-July 18
Malole July 20-Aug. 1
Lufusi Aug. 3-Aug. 15
Doro Aug. 17-Aug. 29

—H. H. Brubaker

Births

FREED—Born to Mr. and Mrs. Marvin Freed of Dayton, Ohio, a son Gregory Marvin. May 15.

NISSLEY—Mr. and Mrs. Raymond Nissley of Shiloh, O., are announcing the birth of a daughter Donna Jean, born May 23.

WENGER—Mr. and Mrs. D. Ray Wenger of Annville, Penna., announce the birth of a son, Carlin Lee, born May 17.

LEHMAN—On April 29 a baby boy, Larry Lee, came to the home of Bro. and Sr. Earl Lehman. Sr. Lehman was formerly Rhoda Simmons.

ROMBERGER—May 5th brought to the home of Mr. and Mrs. Martin Romberger a baby boy, Terry Lee. Mrs. Romberger was Geraldine Potteiger.

POTTEIGER—May 17 a baby boy, Gary Eugene came to the home of Mr. and Mrs. Eugene Potteiger of Mechanicsburg, Pa.

THRUSH—Bro. and Sr. John Thrush, Shipensburg, Pa., R. 2 are the happy parents of a daughter, Rozanna Elizabeth, born May 2, 1947.

Weddings

WITTER-NYE—On Friday evening, May 5 at 7 o'clock Miss Janet Nye, daughter of Bro. and Sr. Walter Nye of Mechanicsburg became the bride of Charles Witter in Grace Methodist Church in Harrisburg. We wish them much happiness in their life together.

HEEMSTRA-GWIN—On Sunday, June 1 at 3:00 o'clock in the Methodist Church in Nappanee, Ind., Miss Ruth Gwin, daughter of Mr. and Mrs. Wilyard Gwin and Arthur Heemstra were united in marriage. H. A. P. Homer was the officiating minister. After a week's trip in Southern Indiana and Kentucky they will be home at 955 E. Market Street. Mr. Heemstra is linotype operator at the E. V. Publishing House.

WENGER-HERR—On Sunday afternoon, May 4, Miss Mary A. Herr, daughter of Mr. and Mrs. John Herr, North Grant St., Mannheim, Pa., became the bride of Henry B. Wenger, son of Mr. and Mrs. Elmer Wenger of Greencastle, Pa.

The marriage took place at the Manheim Brethren in Christ Church. The Rev. Henry A. Ginder, cousin of the bride, and Bish. Jacob T. Ginder, uncle of the bride, officiated.

Mr. and Mrs. Wenger are residing on the farm of Henry A. Ginder, May the Lord's richest blessings rest upon them through life.

ENGLE-LORE—Bro. Hiram Engle and Sr. Rosa Lore were united in marriage May 23, 1947 at the home of the officiating minister Bishop Ray I. Witter. May the blessing of the Lord be upon them.

Obituaries

HOOVER—Elizabeth Brechbill Hoover was born near Chambersburg, Franklin County, Pa., Aug. 2, 1848, and died in the home of her daughter, Bertha Dayhoff, May 18, 1947, aged 98 years, 9 months and 16 days. She was the oldest of a family of eight children and outlived all her brothers and sisters.

On Jan. 14, 1875, she was united in marriage to Benjamin W. Hoover, also of Chambersburg, Pa., who preceded her in death 27 years.

She with her husband and three small children were in the movement westward and in the year 1883 settled in Dickinson Co., Kans., 6 miles north of Detroit where they made their home and reared their family.

To this union eight children were born. Three sons, an infant, Abram and Harry, also preceded her in death. Those surviving her are: Mrs. Mary Dayhoff of West Hollywood, Calif.; Ben B. Hoover of Ladysmith, Kans.; David B. and Irvin B. of Detroit, Kans.; and Mrs. Bertha Dayhoff of Abilene, Kans. Also surviving her are 32 grandchildren and 24 great-grandchildren.

At the age of 17 mother Hoover was truly converted and united with the Brethren in Christ Church in which she remained a faithful member unto her death. She was possessed of a meek and quiet spirit, was a person of few words, but she lived a spiritual and prayerful life. Her faith in God was firm unto the end. She would frequently like to tell of her experience of the power of God through the years in the healing of her body. Always ready to give her testimony to God's goodness and grace, and the reality of God in her life, she

(Continued on page twelve)

With the Church In The Homeland

Fairland, Penna.

On May 17 and 18 was our Spring love feast. There was good interest and attendance.

Eld. John Climenhaga was with us and gave thought provoking messages. One was on the Second Coming and another on the first part of I Cor. 11. Eld. Joel Carlson spoke on the latter part of the same chapter, emphasizing unity.

On Sunday morning Sr. Anna Climenhaga taught the Sunday School lesson.

We enjoyed a blessed time of fellowship and made new determinations to follow Christ more faithfully.

Preparations are being made for our Daily Vacation Bible School which will be conducted during the month of July.

Faith E. Light

Mastersonville, Pa.

On April 27, the children from the Messiah Orphanage at Florin gave a very interesting program. They had the invocation, gave recitations and sang. This was followed by a sermon by Rev. C. H. Moyer, a member of the Orphanage Board.

Our love feast was held on May 10 and 11. Rev. C. N. Hostetter, Sr. and Rev. John Martin brought inspiring as well as timely messages to us. The entire love feast was as one great season of fellowship.

Naomi L. Wolgemuth

Nottawa, Ont.

Our Easter services were well attended both in Sixth Line Church and Collingwood. We were privileged to have with us at both churches over Easter week-end two young men from Holland, Albert Hijmans Van Den Bergh of Rotterdam and Hank Witteveen of Deventer, who are attending Messiah Bible College, Grantham, Pa. Their messages were touching and their fellowship with us was much appreciated.

On Sunday, May 4, was our Annual Home Mission Service. We were interested to hear of the work in the Houghton district from their pastor Eld. Alonza Vanatter. Sr. Chapman of that district also gave several interesting talks.

On Mother's Day, May 11, we had the male chorus from Ontario Bible School worship with us. Their singing was much enjoyed by a large congregation. Miss Dorothy Bechtel gave an interesting reading. Miss Pauline Herr, on the faculty of Ontario Bible School was the speaker of the morning and her well chosen words and inspiring message were greatly appreciated.

Mary Swalm

Mechanicsburg, Penna.

In the recent past we have been very fortunate in having with us several very interesting guest speakers, among whom were Bish. Amos Dick, Bro. Mark Winger and a converted Hindu. Also Sr. Erma Hare, one of our own number who spent several years at the Chicago Mission, has been with us and she gave very challenging messages to both our Sunday School and our Young People's Society.

On Easter morning we held a reception service, when Myrtle Oberholser was accepted into Church membership.

Over the week-end of May 17th and 18th we observed our annual Spring love feast. The services were well attended and everyone enjoyed a season of Spiritual refreshment together. The Communion Service on Saturday evening was observed in such a

way that made it seem even more impressive and sacred. Among the other ministers who were there we were glad to have with us on Saturday Bro. Earl Bossert from Buffalo and Bro. Walter Winger, recently returned from Africa. On Sunday morning the adult Sunday School Lesson was taught by Bro. Mark Winger, the children by Sr. Erma Hare, and the message of the morning was brought to us by Bro. Earl Bossert.

Dorothy E. Senseman.

Pleasant Hill, Hamlin, Kansas

We, as a congregation are enjoying the presence and blessing of the Lord in our services.

Our Spring council was held in March which was followed by the redecorating of the church and installing of a new gas heating system which is very much appreciated and enjoyed by all.

Apr. 2. Bro. Alvin Burkholder and the Conqueror's Quartet from Beulah College were with us and gave two evening programs which were very inspirational.

Apr. 24. Eld. and Mrs. R. H. Mann from Africa gave us a unique and inspiring missionary service. They were called back to Pennsylvania because of the illness and death of Bro. Mann's father. They returned to us again on May 9 and gave us another fine missionary meeting.

May 1 and 2. Bish. and Mrs. A. D. M. Dick were in our midst and gave us an interesting and helpful missionary service. We were indeed happy to renew fellowship with our dear missionaries and to share their concerns.

Mr. and Mrs. Everett Byer and Mrs. Kenneth Charles from our group spent several weeks in California the fore part of May.

May 24 and 25. Our Spring love feast was held. It was a precious time of fellowship and blessing with an all day meeting on Sunday. Bro. R. I. Witter and Bro. David Musser ministered in these services under the anointing of the Holy Spirit. We were very glad for the presence of the visitors from Abilene, Kansas and Dallas Center, Iowa, also for their part in the services.

Bro. and Sr. Orla Heise and party from Canada and Bro. Albert Engle and family from Pennsylvania made short stops in our community enroute to Conference.

Sherkston, Ont.

We had the pleasure of having with us on June 1 the Rev. Harold Sherk of Kitchener, Ontario, who gave us two good talks on his experience in relief work in India, and a resume of the work in Europe. A large and attentive congregation was present, and hearts were touched as the conditions in India were presented. The largest single offering ever taken here was sent to Relief Headquarters at Waterloo. May God bless Bro. Sherk as he continues to urge others to greater efforts to this worthy cause. Look all around you . . . help somebody TODAY.

Norman E. Church

Cedar Grove Cong., Mifflintown, Pa.

May 11. The annual all-day meeting was held at the Cedar Grove Church. Elders Bruce Grove and Arthur Brubaker were the speakers. Rich truths were brought from God's Word. Both have been recently ordained to the ministry. In the evening there was a special program given in honor of our mothers.

May 18 in our Y. P. meeting we were privileged to have with us Hank Witteveen,

who told us some of the experiences of the Holland people during the recent war. We had an attentive audience.

May 20 Bro. Samuel Engle and son Daniel narrowly escaped death when the car in which they were riding was struck by another car. As it was there were only slight cuts and bruises. God has spared their lives and we praise Him.

May 29. Eld. Harvey Lauver and wife (accompanied by two sisters) left for General Conference. Our prayers follow them. We miss them in our services and are looking forward to their return.

May we have your continued prayers.

Ella M. Lauver.

Zion, Kans.

On Sunday evening, May 4 it was our privilege to have Bro. and Sr. A. D. M. Dick with us in our service and they gave a very interesting account of their work and experiences on the mission field.

Then the following Tuesday evening at the Buckeye School House they showed pictures of the workers and different scenes on the mission field.

A large crowd enjoyed both these meetings and we pray that God may bless Bro. and Sr. Dick and trust they may be a blessing to the Home Church as well as the missionary cause.

Mrs. J. C. Hoover

Relief Commissioner Returns from Europe

J. N. Byler, Director of MCC Relief, has returned from his 5½ week trip through the various countries of Europe in which MCC relief units are located. He states that needs in central Europe, particularly the occupied areas, are greater than one can realize without actually seeing them. Needs for food, clothing and housing are acute. The past winter has been a particularly difficult one.

One of the most impressive aspects of relief in Europe is the Child Feeding work being carried on in several places. About 35,000 children in the British Zone of Germany and 24,000 children in the French Zone of Germany, are given one meal each day to supplement their meagre rations. This feeding has been organized in conjunction with the schools which the children attend.

Clothing needs seem to be particularly prevalent, because of one or more of these reasons: (1) clothing or cloth materials are not available at all, (2) rations are too short to supply the need, or (3) the price is so high that people of average income cannot purchase them. Men's work clothing and shoes are very scarce and are needed desperately at this season of the year.

Modern Methods of Replenishing Our Church Treasuries

(Continued from page seven)

wealth, and it will prove but a golden weight about her neck drawing her most surely into forbidden and dangerous paths.

There is but one kind of gift that God will accept—the gift that comes from a hand moving only and always “at the impulse of His love,” from a purse that is all His, and filled by endeavors wholly consecrated to Him. A dollar thus given may in His hands accomplish ends that unholy millions must forever fail to reach.

—Northwestern Christian Advocate.

Christian Homes

Matrimony on the Rock Pile

D. W. Matter

THE American home has gone on the matrimonial rock pile. We are told that one out of every five marriages ends up in the divorce courts before a year passes. How easy it is to get a divorce these days. Make a face at your mate and they sue for divorce on the grounds of cruelty and some judges will grant a divorce for most any flimsy excuse. May we ask who gave them the authority to separate what God has said, "Let no man put asunder." The judge who will hand out divorces and separations in wholesale fashion is certainly going to have a lot to answer for at the judgment bar of God. So too will the lawyer who stoops to making a living from the breaking up of homes and having a part in separating children from their parents and putting our land in a state of legalized prostitution by marriage and divorce and remarriage. Some attorneys make a specialty of divorces and yet are considered honorable citizens in our communities. The saloon keeper gets a lot of money that should go for the children's food and clothing while the judge in a divorce court hands down a decree which smashes the American home and separates the parents of a little fellow who needs both mother and father.

Then there are preachers who will marry those whom they know have been mixed up in holy matrimony. They are equally as bad as the court. Some of these matrimonial parsons would never mention it to a couple before performing a marriage ceremony lest they find that one of the couple has a husband or wife somewhere in the world now.

The marriage vow means nothing to most couples in this day. For the consideration of those who are about to go into the divorce courts and also who anticipate marriage, we wish to drop a few thoughts on the marriage vow. Do you realize that you stood before God and man and made a promise not only to the one who performed the ceremony but to God when you said, "I will" to the question, "Wilt thou love, comfort her, honor and keep her in sickness and in health and FORSAKING ALL OTHERS, keeping thee only unto her AS LONG AS YE BOTH SHALL LIVE?" Likewise to the woman who said, "I will" to the same question. What has happened to your love? Where is that something that a short time ago caused you to desire each others company constantly? What happened to it. Or did you marry just as a legal agreement to live together until you grew tired of each other?

Are you guilty of standing before God and man and vowing a vow which you had no intention of keeping?

What about the honor due each other? What about the promise to comfort each other when burdens were heavy and the problems depressing? What about it? Do you give words of encouragement and cheer? Are you putting your shoulder under the burden giving new spirit and relief from that depressing problem. When sickness comes are you willing to share the burden and comfort when sleepless nights are demanded to give comfort to your help-mate?

Considering the last part of the vow, forsaking all others and staying true to that one as long as both of you shall live. If America would take this part of the marriage vow seriously, the divorce courts would soon be out of business. The lowest thing womanhood can stoop to is to put herself in a place of temptation to man and encourage him, being untrue to his marriage vow. The lowest thing for manhood is to yield to the temptation or to act in such a manner as to encourage temptation. The scripture teaches that it is far better never to have made a vow than to make one and then not keep it. Many have made the statement that if you are not Christian that you did all of this in ignorance but this is not true. The very next part of the marriage vow is, "I pronounce you husband and wife in the name of God the Father, and of the Son, and of the Holy Ghost. Those whom God hath joined together let no man put asunder." My friend, any one who cannot understand that language has no business seeking a companion. If they could not understand that the marriage vow is taken before God and that the last phrase of that statement (let no man

put asunder) outlaws the divorce courts, pray tell us what it means.

Much of the life in America is money, lust, passion, and fashion. This world has become so low morally that people have sold out to the gods of passion and lust and will go to any limit to satisfy them. When married people start playing fast and loose with their marriage vows they are headed for the matrimonial rock pile. Why so much juvenile delinquency? The answer is to bring back the American home of yesterday and the divorce courts will close and the juvenile courts with them. A broken home means children turned loose on the streets to roam the city like stray dogs, with no discipline and no one to care for them. Parents, your business is at home with your family, not at the clubs, dances, beer taverns, and what have you. Mother, your place is in the home, not in the factory to help get a lot of money to satisfy your craze for style. There are good mothers who must work where the father has died or is unable to work but where the husband has a good job making decent wages, the wife should stay in the home and care for her children lest there be trouble ahead because of her neglect.

The American pulpit is almost silent on the matter these days but if we are to save America from destruction, the pulpit must cry out against this terrible state of affairs. If the American home is gone, so is America. Christ has been left out of the home, the Bible is a Book seldom, if ever, read. Church life is unknown to the average American home and when any man or wife leave Jesus Christ out of their life, seldom will they live together through life and keep true to their marriage vows.

Many of our marriages have gone on the rock pile because of a quick marriage. Many couples have married who are almost strangers. How often a good automobile, money, clothes, a line of wit, good looks or a little powder and paint have been the deciding factor in a matrimonial agreement. A few drinks, a dance hall and an immodestly dressed woman has been the material that produced many of our so-called American homes. The offspring of such homes are providing the criminals in our institutions today.

A true American home is a home where Jesus Christ rules, where God's Word is held in reverence, prayer is offered daily, thanks are returned at the table, and the family attends the House of God regularly.

My friend, God instituted marriage and the home. He should have the privilege of dictating the policy of your home. Your first obligation is unto God and His House. Your home can be a little heaven or it can be a little hell. You are making it what it is. If your home is about to be broken up, your marriage about to go on the rocks, remember Jesus Christ can change the whole situation in a twinkling of an eye. He can and will solve all your problems if you will only trust Him. His Word

If We Understood

Louis Yates Towriss

If we understood each other, if each motive we could see

How much kinder in our judgments each would of the other be;

If we understood each other, oft we'd praise instead of blame—

Words seem paltry, but their import never leaves a heart the same.

If we understood each other, seeming wrongs would fade away.

Grant us, Lord, a clearer vision of the other fellow's way;

Grant a holy intuition of his thoughts, and aim, and plan;

Grant us patience and forbearance with each erring fellow man.

—Gospel Herald

says, "In the day that ye seek me with your whole heart, I will be found." Life is too short to play with your eternal destiny. Hell is too terrible to chance and heaven is too glorious to miss. Dear reader, if you do not know that your sins are forgiven and that Jesus Christ is real to your heart, why not just now get alone with God and talk to Him as you would unburden your heart to your closest friend? If you will, He will come to your rescue. His Word declares, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." I John 1:9.

It is not only your duty but a glorious privilege to seek God. Your marriage problem will be safe in God's hands. Will you let Him handle it for you?—*The Circuit Rider*.

The Picture of a Day

Frances McKinnon Morton

"WHEN a child begins to think for himself he should be encouraged. After self-determination has begun to develop within him nothing irritates a child like having his mother's or some older person's voice continually in his ears telling him what to do next and instructing him just how to do it." So Mrs. Brown was trying to tell the young niece who, with her four-year-old son, was a visitor in the home.

"But Aunt Jane," she protested, "you don't know Bobby. He would never get anything done if I did not nag at him continually. He wouldn't even get dressed in the mornings. He waits for me to tell him what to put on next and I have to tell him over and over."

"I am not so sure about that," came the thoughtful reply, "and I am afraid you misjudge your son. Bobby is a bright little boy and very eager to depend on himself if you let him. At any rate I think it is worth trying."

"But how should I begin?" asked the puzzled young mother. "I have directed him so much he wouldn't know which way to turn without me."

"Then, indeed, it is time you began doing some other way," urged Mrs. Brown, "before Bobby's initiative is too seriously crippled. I did much as you are doing with Wilbur, my eldest until my second child came and I saw that I must teach Wilbur more self-reliance. I began to realize that self-control is the control that is worth a great deal to the child for the future use."

"We began by making what we called 'The Picture of a Day.' I found a large piece of cardboard and began with 'Waking Up.' I printed it at the top and set after it the time Wilbur usually awakened. He caught the idea at once and became very keenly interested in making the picture of his own day. He made the outline very

clearly from his own memory, as I feel sure Bobby could do if you tried him out.

"My husband came in before we had finished and the idea so appealed to him that he wanted to help. He is in the advertising business and is very clever with pen and pencil so very soon we had a splendid picture poster with illustrations for all the major activities of the day, like dressing, eating meals, brushing teeth, washing hands, taking naps.

"I really never had to nag Wilbur any more about his daily duties, though I sometimes asked him to look at the picture and see if he had attended to everything. He soon had it memorized very perfectly and when he was ready for school it was a wonderful help that he knew about the order of a day, about living by a schedule and about fitting himself into the plan

"You will have to help Bobby make the picture of his day. If you don't want to attempt the drawings, you can cut out splendid illustrations from magazines. Also you will have to make changes as he develops, as taking shorter naps, getting up earlier, and including various tasks of household helpfulness.

"Indeed," she laughed, "Wilbur tells me yet that he feels much of his success in life is due to the habit of budgeting his time."

"It sounds like something worth trying," agreed the young mother, "and I am certainly going to give it a trial on Bobby when we get home."—*The Lighted Pathway*.

Training Children

"For I have told him that I would judge his house forever for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not." 1 Sam. 3: 13. "He that spareth the rod hateth his son, but he that loveth him chasteneth him betimes." Prov. 3: 24. "Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. 19: 18. "Train

If All That We Say!

*If all that we say in a single day,
With never a word left out,
Were printed each night in clear black and white*

*'Twould prove queer reading, no doubt.
And then just suppose, ere our eyes we could close*

*We must read the whole record through;
Then wouldn't we sigh, and wouldn't we try*

A great deal less talking to do?

And I more than half think

That many a kink

*Would be smoother in life's tangled thread
If half that we say in a single day were left forever unsaid.*

—M. B. I. Monthly

up a child in the way he should go, and when he is old he will not depart from it." Prov. 22: 6.

"Withhold not correction from the child for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod and shalt deliver his soul from hell." Prov. 23:13, 14. "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame." Prov. 29:15.

John Wesley's mother said, "The subjecting the will (stubbornness) is a thing which must be done at once, and the sooner the better. In the esteem of the world they pass for kind and indulgent whom I call cruel parents; who permit their children to form habits which they know must be broken." The parent who indulges his child does the devil's work, makes religion impracticable, salvation unattainable, and does all that in him lies to damn his child, soul and body forever." No wilful transgression ought ever to be forgiven children without chastisement.

John Wesley says: "A wise parent should begin to break their will (stubbornness) the moment it appears." "From a year old make your child do as he is bid; if you whip him ten times running, let no one persuade you it is cruel to do this—it is cruel not to do it. If you fear God, how dare you suffer a child above a year old to say, 'I will do what you forbid,' or 'I won't do what you bid,' and go unpunished? Why do you not stop him at once, that he may never say so again? Have you no compassion for your child? No regard for salvation or destruction? Why, disobedience is as certain a way to damnation as cursing and swearing. The will of a parent is to a little child in the place of the will of God. Therefore, studiously teach them to submit to this while they are children, that they may be ready to submit to God when they are men."

"Never on any account give a child anything it cries for. For it is a true observation, if you give a child what he cries for, you pay him for crying, and he will certainly scream again. 'But if I do not give it to him when he cries, he will cry all day long.' If he does, it is your fault. For it is in your power effectually to prevent it, for no mother need suffer a child to cry aloud after it is a year old."

"Do not be always slapping the children and never use violent or terrifying punishment unless necessary. Take the rod; let it tingle, and pray God to bless it. Whatever is done should be done with mildness, nay, indeed, with kindness too, otherwise your own spirit would suffer loss and the child will reap but little advantage."

"Unite firmness with gentleness; let your children understand that you mean exactly what you say, and that your wishes are not to be trifled with. Be careful what company your children keep.

(Continued on page fifteen)

A Present-Day Miracle

Francis E. Pond

IN these modern times it is specially refreshing to know of a case of Divine healing that one can rely upon as thoroughly authentic. Many cases reported by unreliable and irresponsible groups who make a specialty of healing are, when carefully looked into, found wanting. Nevertheless, in spite of such false claims, God does heal, and there are some most remarkable cases on record that will bear the most rigid examination.

One such person lives in Elmira, New York. He is a class leader of a spiritual church, a good man in whom everyone has the utmost confidence. He is a quiet, unassuming man, but one who lives for God and lets his light shine wherever he goes. He found the Lord and has lived a real Christian life ever since, and is still one of God's noblemen.

Some ten years ago he developed stomach trouble. This continued to give him pain and distress and it grew worse as the years went by. About two years ago the trouble became acute, and he had some very serious spells with it. It was said to be gall-bladder and liver trouble. But he did not respond to the treatment given, but grew worse and at length became critically ill.

He was finally led to believe that his trouble was ulcers of the stomach, and he went to the hospital for observation and treatment. But what he had was cancer. This was determined after the most thorough examination known to medical science. Pictures were taken every second day for a week. During this time his stomach was pumped out and chemical tests made. Other tests were also made during the week, so there could be no doubt as to his difficulty. On the lower part of the stomach was a cancer and on the upper part there was an ulcer. These tests were continued for a week. The physicians made the last test on Friday, and decided to operate the next morning.

No one conversant with the case expected him to recover from the operation. He failed so rapidly that week that his strength was drained to a great extent. The night before the operation a strange nurse, one he had not seen before, came into his room and spoke to him about his condition.

Said she: "Do you know that you are to be operated on in the morning, and that it will be very serious?"

"Yes," replied the patient, "but I am ready, so it does not matter which way it goes."

"I am glad that you are," replied the nurse, as she turned and made her way out of the room. He did not see her again.

It is evident that she was a Christian, and knowing his case to be very serious, and that the doctors had but little hope for a successful out-come of the operation, she was anxious for his soul.

His case was made a special subject of prayer at the Thursday-night prayer meeting before the operation. The members of the church laid hold of the Arm mighty to save and strong to deliver. Also the pastor and a small group made him a subject of special prayer the next evening. It seemed they could not give him up. They felt that this man was much needed by the church, so they prayed and believed God. They knew that unless God should undertake there was but little hope.

Morning came and the patient was wheeled into the operating room. He was quiet, restful, trusting in a mighty Saviour. *He had lived for that hour.* He had peace with God and man, and was ready for whatever might happen in the plan of God for him. Quietly he submitted to the preparations and the ether, and was soon under its influence. The physicians began at once to make the incision which, they said, was twelve or more inches long. But to their great surprise and astonishment, when they reached the stomach to perform the operation on the cancer which the pictures and the tests had so clearly portrayed the day before, there was no cancer there to remove! The lower part of the stomach on which the cancer had been located was clear of any formation and showed a perfectly normal condition. There was the small ulcer on the upper part of the stomach as the pictures had indicated, but so located that it was decided it would not prove very troublesome, so without doing a thing in the way of operating, other than making the incision, they closed up the incision and removed him to his room to await results. They had given him an unusually large dose of ether; for they anticipated that it would take at least three hours to perform the operation.

He was kept under close observation for several days. As soon as it was thought expedient, they took pictures of him again. To their astonishment even the small ulcer was gone. The pictures and tests made subsequent to the operation, or rather to the incision (they said it was not an operation, and made no charge for one) showed a perfectly healthy and normal condition. He was allowed to return home in a short time, but was not discharged from the hospital, and is not to this day, though it is nearly two years since he was first entered there. He has returned at the request of the attending physicians several times. They have taken pictures and put him through several examinations since, but he

is fully normal and a well man. He lost only twelve weeks because of his sickness, and is working hard every day, or rather night.

The physicians are frankly perplexed. They do not know what to say. They are free to review the pictures and point out the cancer and ulcer to other physicians who are interested; but they do not know how to explain the case. They neither affirm nor deny Divine intervention when their patient declares to them that the Lord undertook his case and healed him. Their testimony amounts to about this:

"We know there was a cancer and ulcer, the pictures and tests prove that. These cleared up, but how we know not. He is of age, ask him."

This is a fully-authenticated case. The records are lodged in a leading hospital in the state of Pennsylvania. The patient was under the care of a leading specialist in the field of cancer. The pictures are there today to attest the fact of his condition. The man is well and strong. His name is Mr. John Trice, and the writer is his pastor.

—Light and Life Evangel

Obituaries

(Continued from page eight)

enjoyed a steady, victorious Christian life to the last.

During several years after the death of her husband in 1920, mother Hoover made several visits with her daughter, Mary Dayhoff and family in California, and also visited among her sons in Kansas.

When it became necessary for her to discontinue her home in Moonlight, she went to live with her daughter, Mrs. Bertha Dayhoff and family.

She was able to be about until three weeks before her death. During most of this time she was confined to her bed. Her mind was clear nearly to the last and she had expressed her desire to go and be with the Lord.

Her wise instruction, her exemplary Christian life, her pleasant humor and the happy family relationship in the home shall ever remain as a precious memory to us all.

Funeral services were in charge of Bishop R. I. Witter with Eld. G. E. Whisler and Bish. M. M. Book assisting. Interment in the Bethel cemetery.

STOTT—John Stott was born in Collingwood, Ontario, February 27, 1869 and passed away at Chicago, May 20, 1947 in his 79th year. Those surviving him are one sister, Mrs. Gus Undernahr, of Michigan, two daughters, Mrs. G. W. Enke and Mrs. A. K. Church of Chicago, three grandchildren and one great-granddaughter, other relatives and a host of friends.

Bro. Stott was converted in Ontario about fifty years ago. In 1899 he came to Chicago. For the past fifteen years he has been a faithful member of the Brethren in Christ Mission of Chicago. Bro. Stott was an exemplary Christian, active in the Lord's work until the very last. Every Sunday morning for a number of years he preached in the jail, was faithful in our open air services and in tract distribution. He was present at every service when able to do so, and also helped in other Missions. It could truly be said of him that he "was always abounding in the work of the Lord." He was kind to all, children, widows in their affliction. A favorite expression of his "when we are kind we are like God." He was very helpful in keeping the Mission clean and in good repair. He will be missed in our services.

Funeral services were held from the Clem funeral home on May 22, 1947 by Eld. Carl J. Carlson, his pastor and Bro. Charles Meyers, a jail worker. Text: "To me to live is Christ, to die is gain." Phil. 1:21. Interment in Oak-woods Cemetery.

Contributions

"Hear What the Spirit Saith"

Orrie D. Yoder

Why Should We Hear What the Holy Spirit Saith to the Churches?

The last call of our exalted Christ is a seven-fold call. How solemn the results of rejecting a single call of our Lord, but how much more tragic to reject his call seven times repeated! All Bible students know that the number seven is a complete and significant number chosen and used many times by God for a special purpose. The number "seven" is outstanding in the book of Revelation.

How different could have been the course of Church history, had the church always had "an ear to hear" what the Holy Spirit would say to the churches. How radically different would be the attitude, even of our own church, towards both this last message and the significant importance of this last message of our Lord, would we cease hearing our own prejudiced opinions, or the carnal opinions of others, and would all "with ears to hear," hear what the Holy Spirit would say to us as a church about this last message of our exalted Lord!

The seven messages to the Seven Churches accompanying the sevenfold call to hear what the Spirit saith, are the most vital and pointed messages our Lord ever gave directly to individual churches and to all the church. The so-called "Sermon on the Mount" was given not directly to the Church but to apostles through whom the Church was later born at Pentecost. The messages in the book of Acts and the Epistles are important messages to churches and have to do with the Church, but with none of these messages did God open heaven and declare that they are a special Revelation of His Son. The background of the messages to the churches in the Book of Revelation and the seven-fold call to hear the Holy Spirit, are unique.

Furthermore, it is important to notice that God in this last great message of the Revelation outstandingly portrays and exalts His Son, Jesus Christ but the call of Christ to the Church is to hear and honor the Holy Spirit. Truly, the New Testament emphasis is that the Holy Spirit, the Third Person of the Trinity is to be honored by the Church. Just as Christ was honored as leader when He was on earth, so the Holy Spirit was honored in the Early Church after the ascension and exaltation of Christ.

It is the Holy Spirit who honors the exalted Christ in the Church, for He, Jesus

said, would not speak of Himself but would take the things of Christ and show them to the Church (John 16:13, 14). Christ the living Head and Savior of the Body can be known to the church only as the Church hears "what the (Holy) Spirit would say to the churches." Would we be more ready to heed our Lord to hear what the Spirit would say unto us, the Holy Spirit would certainly honor Christ and the saving power of His Gospel in our churches in a far greater measure.

It is the work of the Holy Spirit to nourish the life of the Church from *within* by giving love, faith, hope, power and all vital Christian graces. Our Lord knew what Church history testifies, that the fall and apostasy of the Church would be due to her desire for *outward* display and splendor. The Church has failed to be nurtured and directed by the power and call of the Holy Spirit. Lifeless organization and heartless formality, the curse of God's people of all ages, is the curse of the Church that has failed to heed our Lord's call to hear what the Spirit would say to the churches. Void of the faith in God and His Word that the Holy Spirit alone can give, materialistic views of God and of religion characterize the church today, just as has been true in various ways in past religious history. In love, our Lord gave the seven-fold call to the Church to hear what the Spirit would ever say to the churches so that human wealth, culture, or organization might never be substituted for divine love, life or power.—Bannock, Ohio.

I Wonder

Naomi A. Dallas

*I wonder as the shining moon
Sheds low her silvery beam,
I wonder why my Saviour came
Poor mankind to redeem,
I wonder as I gave above
At stars—by thousands there,
What made my Saviour look at man
And in His great heart care,
I wonder as the raindrops fall
Refreshing field and flower,
Why Jesus watches over me,—
Cares for me every hour,
I wonder when the lightning cracks,
And thunders roll above,
Why Jesus counts His every sheep
With tenderness—with love.
I wonder when the sunshine bright
Comes, turning night to day,
Why Jesus died on Calvary's Cross
To wash my sins away.*

—Gospel Herald.

True and False Condemnation

Rev. E. E. Shelhamer

"There is therefore now no condemnation to them which are in Christ Jesus" Rom. 8:1.

JESUS is the divine standard for all things, to all men, for all time. God in a righteous sense condemns all that does not measure up to this standard. To be free from guilt and condemnation is our blessed privilege, yet how few could truthfully say they have gone through the past week, or month, without getting under condemnation for a moment!

To be without condemnation means:

1. *Freedom from all guilt of the PAST:* so that nothing can rise up and look me in the face and say, "You know you did wrong and it has never been confessed and made right."

2. *Freedom from all inward smittings of the PRESENT:* so that no sin, or habit, now beclouds my sky, but through Divine grace I have complete victory on every line.

3. *Freedom from fear of the judgment:* so that I can look with *calm repose* in two directions—back to the cradle and see the precious Blood covering it all; and forward to the judgment and see a clean, white path; giving "boldness" to come into the immediate presence of God.

Say, friend, do not argue, but through Christ insist upon this freedom.

False Condemnation

But Satan tries to counterfeit everything that is of God. Hence he accuses and brings false condemnation. *Fog!* During the night fog gathers, and sometimes lasts until noon before the sun drives it away. Likewise, at times Satan's fog shuts out the face of God for a season, but by pleading the Blood of Jesus the clouds disappear.

Darkness! Satan's favorite time for devilry is at night. Men "love darkness rather than light." Spiritism does its main work at night. Job speaks of being "scared with dreams." Sometimes God uses dreams and visions to influence men. Then Satan takes advantage of this to attack conscientious souls in the night. He is the "prince of darkness." He will condemn you for the *past* and frighten you concerning the *future*. At such times it is well to keep calm and not "cast away your confidence," but *plead the merits of Christ*, and demand *proof* that you have grieved God, or others. If positive proof is lacking, hold your ground and "resist him, steadfast in the faith." *Make no hasty decision!*

Weirdness! When one is under pressure from Satan there is an uneasiness, a mysterious creepiness, an uncanny vagueness that brings an uncertainty as to your stand.

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The Roamer Looks At Homesickness

I WAS two thousand miles from home happily trudging up and down the deep valleys of the far west. I was learning to love the hard faces of the mountains as I had loved the misty blue peaks of them in my imagination. I was filling the days full of sunrises and wonderful vistas, of chance friendly meetings with strangers, of a shining happiness, when suddenly everything changed.

It was Autumn, lovely haunting Autumn, and as I saw its signs on the trees of the mountain sides I began to think how the red maples along the river at home might look, wild grapes hanging from their branches over the water; how the wild geese would be flying overhead in Michigan; how the cornfields would look in their ordered harvest, rustling wiggams of drying corn and pumpkins like suns dotting the dark earth. I wrote a long rambling poem celebrating the homely comforts of the country farmhouse I had left adventure bound, six months before. I had been enjoying myself to the full, finding myself in the immense distances, learning the secrets of quietness and aloneness, and now without warning I was, I had to admit it, homesick. In a week or two I was hurrying across the continent, hurrying so fast that I hadn't time to stop at the homes of friends I loved; hurrying to come back to the place, humble enough, that meant home to me. For the first and only time in my life I was genuinely homesick.

It is an unreasoning urge, nearly irresistible drive, against which the weapons of the will are blunted and made futile. Everything is forgotten: work, pleasure, hunger, sleep. Nothing matters except familiar faces, familiar places, and the feeling of being where one belongs. The call of the homeplace to the roamer is like the call of the sea to a sailor who has turned to the land. All of life moves in rhythms and one accent which is part of the music of life means going home.

Once I talked with a fellow who had no home. He was an unwanted sort of man; the one-armed, dirty kind of beggar that you see on street corners sometimes. If he had a father or mother or family of his own they no longer meant anything to him. At the time he was going west, next month it would be east, nobody knows what direction he'd be going next year at this time. He had lost the center of his life—the thing that gives meaning to journeys because they are from a certain place. A homecoming was forever impossible to him. He was a drifter, flotsam that some day would lie quiet and entirely forgotten on some alien beach. Never would he feel the half-divine agony of wanting to be at a certain loved spot. He was lost; a man without a home.

I have heard old men and old women say in their quavering voices that they are homesick for Heaven. I think that I know what they mean. For many years they have lived less and less on this earth and more and more in the other world until finally they seem to belong over there more than over here. Heaven has become Home for them and they begin to feel like strangers on the earth. Their work, joyous and thrilling as it has been, is done. Their friends and loved ones are gone and they feel a strange urge to follow them. There they will feel at ease; there they will belong. It is a beautiful thing to see: old men and old women, their white hair like a halo about their heads and their eyes fixed far away, homesick for Heaven.

There are the others too—the drifters grown old in wandering here and there. They have set no roots on earth and none in Heaven. As death comes close to them they are afraid. Instead of a longing to go to something that must mean more perfection than earth could ever give, there is stark terror of the unknown. They have no home to go to when they die.

Life and death are terrifying or beautiful to people according to the things that made up their lives. Home is a lodestar to many that always directs them safely through the mazes they encounter. The knowledge that it is there gives meaning and certainty to an existence that otherwise might be precarious and futile. Nostalgia, call it plain homesickness if you wish, helps us realize how important that power is in our lives; how much of help it is to all roamers no matter how far or how long they roam.—*The Roamer in The Gospel Messenger*.

Revival, or Revolution, Which?

(Continued from page four)

holy tenderness and consuming zeal which moved the weeping prophet, Jeremiah, to pray, "Oh, that my head were waters, and mine eyes were a fountain of tears, that I might weep day and night for the slain of the daughters of my people!" (Jer. 9:1). Oh, for a Church on fire for God and for perishing souls!

Only God knows the number of those who would be won for Christ if His people were "on fire" and possessed of a consuming zeal for the salvation of the lost! How few there are today who are willing to weep with Christ over a lost world! "When he was come near, he beheld the city, and wept over it" (Luke 19:41). Is not this the reason for the unresponsiveness of the perishing ones? Alas, too many are at ease in spiritual Zion, and are sleeping the sleep of deadly indifference, while a mighty Niagara of precious souls is hourly

going into a Christless eternity! Surely, "it is high time to awake out of sleep: for . . . the night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light" (Rom. 13:11, 12). A revival begets spiritual alertness. "They watch for your souls, as they that must give account" (Heb. 13:17).

The Macedonian call was never more imperatively urgent than today, "Come . . . and help us" (Acts 16:9). We are debtors to all mankind, and the debt is long overdue. We are saying to hungry people what the disciples suggested to Jesus, when the people thronged Him of old, "Send the multitude away," while Jesus is saying to us, "Give ye them to eat" (Matt. 14:15, 16). A revival begets a sleepless, solicitous concern for the perishing ones.

Again, we have the words of the Master, "Say not ye, There are yet four months, and then cometh harvest? . . . Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). God's withering scorn is upon an o-missionary church. We must evangelize, or else we shall fossilize!

Only a rekindling of the smoldering revival fires will melt the ice jams in our hearts, and change our lukewarmness into a fervent zeal for the salvation of the perishing ones.

The Church Holds the Key

God's people today hold the key which will unlock the flood-gates of divine power and blessing upon a sin-sick and spiritually-starving world, a world which is marching to sobs and sighs and broken hearts everywhere. "Till he come," let this be our prayer, "Wilt thou not revive us again: that thy people may rejoice in thee?" Remember that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Isa. 59:1).

The only way out is up. The only hope for mankind is God. Are we willing to meet His changeless challenge to His people for a spiritual awakening, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14)? What is your answer? Are you expecting a revival?—*Selected*.

An optimist has been described as a man who orders oysters and expects to find a pearl to pay the bill with. This may not be good sense, but the man that experiences salvation receives a "pearl of great price" that adequately meets every need.

If our righteousness is in the sight of God as filthy rags, how must our sinfulness appear in His sight?

From Earth To Glory

David Mohler

When all earthly scenes have vanished
with a last farewell to time,
When the soul has been transported to a
vision more sublime;
Who can sense the thrilling rapture as the
spirit takes its flight,
To that land beyond the regions of the
changing day and night?

When begins the heavenly vision with the
sense of angels near,
When the spirit is unburdened and rais-
ed to a higher sphere;
When is passed the golden sunset and the
light is shining bright,
There begins the day eternal and forever
past the night.

Is there 'mong those shining beings, when
the soul is borne above,
Those who once have shared our sorrows
and bestowed on us their love?
Those who've passed the darkened shadow
and been gathered to the tomb,
But now messengers of glory to show us
the Upper Room?

When beyond the sphere celestial, with it's
stars and milky way,
Where is glimpsed the scene all glorious
and the dawn of endless day;
Where the gates of pearl stand open and
a welcome is assured,
And forgotten all the trials which on
earth have been endured.

There our faith gives way to vision with
our hope in full possessed,
And the blest association with the spirits
there at rest;
There to see the One eternal and beside
Him on the throne,
His own Son who died to save us and to
claim us as His own.

They now visualize the glory that was
glimpsed from Bethlehem Town;
They now understand the story of the
cross and thorny crown.
Now forever will they praise Him who still
bears the wounds and scars,
Which have paved the way to glory and
the gate of death unbars.

We who now are still encumbered by the
things which us surround,
May e'en yet while in the body place our
feet on higher ground;
By our faith in Him Who conquered and
Who died our souls to save,
We may rise with Him triumphant and
be victors o'er the grave.

How ecstatic are their spirits when they
view the chosen choir,
And they hear the song triumphant
sounding voice and harp and lyre;
Reverberations of that chorus fill the uni-
verse around,
And His children through the spirit
catch the echo of that sound.

Oh, how wide and high the vision on that
wondrous morn of morns,
Where the iridescent rainbow that blest
heavenly home adorns;
All its stones of varied colors and of luster
clear and bright,
Which enhance the heavenly vision when
our faith is changed to sight.

Then the sun may cease it's shining, moon
and stars their nightly tour,
But the brilliance of that morning shall
for evermore endure;
For that throne and wondrous city, bask-
ing in the heavenly air,
Are aglow with piercing brilliance and
their light shines everywhere.

Is there need of introduction when they
view the shining throng,
All the ransomed of the ages, they
whose faith has made them strong?
"We shall know e'en as we are known," tis
inscribed on pages fair,
As the answer to the question, "Shall we
know them over there?"

—Dayton, Ohio.

Criticism

Dona Dale

I have entered the sacred sanctuary of
the engagement and snatched away from
devoted lovers the delightful ecstasy of a
pure love.

I have pervaded humble cottages and
palatial homes, separating forever, hus-
bands and wives; fathers, mothers, and
children; brothers and sisters.

I have lunged into a child's play room
and robbed it of its childish joys, its lovely
smiles, and contagious laughter.

I have plunged into magnificent palaces
and fearlessly stabbed the hearts of kings.

I have stalked boldly into lowly chapels
and portentous cathedrals, and unaided,
emptied pews, broken down altars, and all
but extinguished the sacred fires of holy
love.

I am CRITICISM!—Youth's Christian
Companion.

The good are better made by ill. as
odors crushed are sweeter still.—Rogers.

Training Children

(Continued from page eleven)

"Never suffer yourself to be amused by
any immodest action."

A word of encouragement, occasionally,
will accomplish much; but do not flatter
or praise children to their faces. Train
your children at an early age to pray.
Take them alone with you into some room
and there pray with and especially for
them. This will make a lasting impression
upon them. Above all, let parents be
themselves what they wish their children to
be.—Selected.

True and False Condemnation

(Continued from page thirteen)

ing with God. You cannot give a reason.
Yet you wonder what you have done to
bring about this confusion and "heaviness
through manifold temptations." *Hold
still! Wait upon God and the dark tunnel
will come to an end!*

Hopelessness! Satan's accusations are
without hope. Not so with God. *He* always
shows a way out, by repentance, restitution
and faith. Satan's great trick is to rob one
of hope and then suggest, "Give it up. End
it all." Oh, beloved, have you been har-
rassed, tantalized and tormented because,
perhaps, you failed God and did not
do the best thing? Investigate and see if
you *intentionally* sinned. If so, humble
yourself in proportion to the offense, and
a gracious God will again recognize and
own you as His obedient child.

If your telephone is out of fix, a line-
man is sent out, who possibly discovers that
a tree or something has severed connection.
After a little repair it is easy to again get a
message through. In like manner, see if
anything has gotten between you and His
smiling face. He cannot and will not cast
you off until you *deliberately* trifle with
light and back down from God-given con-
victions. "The Lord is not slack concern-
ing His promise, as some men count slack-
ness; but is longsuffering to usward, not
willing that any should perish." 2 Pet. 3:9.

—Selected.

Matin Prayer

Fred Tweed

*I thank thee Lord for restful sleep,
And for thy Word that is so sweet.*

*I ask thy guidance through the day
In all I do, or think, or say.*

*The Crown of Life I know is mine:
For thou hast saved me, Lord Divine.*

*I thank thee Lord, that I am free,
And that some day Thy face I'll see. Amen.*
—Paddockwood, Sask.

Worldwide News Currents

Churchless Children

Three-quarters of the children of grammar school age in the Chicago area never attend church, according to a survey made there by the Chicago Child Evangelism Fellowship. Neighborhood program of the Fellowship last year reached 16,000 children.

Bishops Oppose Gaudy Funerals Ban "Competition"

Lavish floral displays, eulogies, open caskets and expensive funerals are discouraged in the brochure on "Christian Burial" issued by the Rt. Rev. Frank W. Creighton, Episcopal Bishop of Michigan, and the Rt. Rev. Richard S. Emrich, Suffragan Bishop.

"The bishops declared: Simplicity better symbolizes the Christian life. We desire, in Christian and democratic spirit, to avoid anything approaching competition in funerals.

"Those who desire to pay tribute to the deceased should be encouraged to give some lasting memorial to the church or to some other good work in which the deceased was interested.

"Since 'we brought nothing into this world and it is certain we can carry nothing out,' we urge our people not to lavish their money upon expensive caskets or funerals.

"The burial service of the church is complete in itself, dignified and brief, and should not be combined with the services of any fraternal or military organizations."

Brewers Pleased

United Evangelical Action reports that "The Brewer's Journal is pleased with the work of the Yale School of Alcohol Research because it is changing religious thinking on liquor. Says the Journal: 'There is a growing tendency among church leaders to encourage temperance and the moderate use of alcohol. This rather extraordinary development in the field of religious leadership has been accompanied by the equally astonishing repudiation of the professional prohibitionists. This tendency toward tolerance and moderation in religious thinking has, without doubt, been partly stimulated by research being done in Yale University.'

"If alcoholism is a disease," adds U. E. A., "as the Yale School insists, why do our newspapers, magazines, radio stations, billboards turn themselves inside out to spread it? Nobody ever got it without drinking liquor. Our Bible says alcoholism is a sin and that drunkards will be damned."

Yes, When?

"The House That Does Not Drink"—a recent book, tells of a guest in a home where cocktails were passed before dinner. She refused and the eight-year-old daughter asked her father: "Isn't Mrs. Overton old enough to drink either?" After the mirth this provoked, had subsided, her father replied, "Perhaps Mrs. Overton is old enough to know better." Then the youngster with only childish interest queried, "Daddy, when will you be old enough to know better?" The father made no reply and it is reported that no laughter followed.

You Too, Britain?

Gambling is a number one problem in Great Britain, where the people get high wages, but have little to spend them on. The betting in Britain in 1946 was estimated at two and a quarter billion dollars and is headed still higher in 1947.

Deplores Business Obligations of Modern Minister

In the 1947 William Penn lecture before the two Philadelphia yearly meetings of Friends, Elton Trueblood of Earlham College, Richmond, Ind., called attention to the fact that this year is the 300th since George Fox began in the English midlands the preaching that led to the formation of the Religious Society of Friends. Speaking on the subject, "A Radical Experiment," Professor Trueblood called "the fellowship of the concerned" both supremely narrow and supremely ecumenical. "The modern man is looking for a new Reformation," he said. "Too many in the Protestant ministry are practically forced by the organizational system to be promoters or business managers. Today a church is a place where people go and sit on comfortable benches, waiting patiently until time to go home to their Sunday dinners. The central trouble is in our inner lives rather than in our outward conditions. One of the major symptoms of our spiritual decline is the relative absence of joy."

Help for Alcoholics

Alcoholics Anonymous has 33,000 members in the United States. Bob Pritchard, an officer in the Washington chapter says that about fifty per cent of that number have quit drinking without a slip; about twenty-five per cent have had "only one slip."

Editor's Note: Jesus Christ has a better cure. However, these supplementary aids are a blessing to many.

Cost of Living

Canada has the lowest increase in the cost of living in the last ten years with China leading with an increase of 2,300 per cent.

Prisons or Schools?

The United States spends fifteen billion annually for the upkeep of prisons and one and one-half billion for schools, according to Judge W. E. Wider, of Elkhart, Indiana.

Nervous Breakdown

"Broken homes, juvenile delinquency, many kinds of crime, the multiplication of institutions for the mentally and physically unfit are some of the 'chickens coming home to roost' out of a society that has a 'nervous breakdown'." From the address of Dr. A. J. Stoddard before the seventy-third annual convention of the American Association of School Administrators. He declares that the "nervous breakdown" is evident in a society which will "spend as much in a year for hard liquor as it does for the support of all schools, colleges, churches and social agencies."

Grace Before Meals

Four out of ten families, according to the Gallup Poll, follow the practice of saying grace before meals. The poll showed that there has been a drop in the ratio; over half of those questioned had family grace when they were children.

Temple of Good Will

Erection of a Temple of Good Will in Columbus to serve as national headquarters for Protestantism was unanimously approved during a meeting of the assembly of the Ohio Council of Churches here.

The Rising Tide

In the thirteen years since the repeal of prohibition this country has consumed more than 1,800,000,000 gallons of liquor, more than 1,000,000,000 gallons of wine and more than 21,700,000,000 gallons of beer. And all this has cost the consumer almost \$60,-000,000,000.

The Cross in Japan

The cross of Christ is replacing the golden images of the Buddha in various temples of Hokkaido, Japan. This report comes from the newspaper Chugai Nippo, which is under Buddhist management and is often hostile to Christianity.

People's Church Raises \$141,000 for Missions

All records for missionary giving at the People's Church of Toronto, Canada were broken in 1946. The sum of \$141,000 passed through the treasury to be used in "the uttermost parts," a little over \$100,000 of which came from the congregation itself. The balance was sent in by interested friends.

People's Church supports 251 missionaries working in twenty-three countries under thirty-one "faith" missionary societies. Dr. Oswald J. Smith is the leader of the work.

Moonshiner's Honeymoon

The American Business Men's Research Foundation says: "While 10,000,000 American boys were being mustered to the ends of the earth to fight, if need be to die, for Democracy, and while 100,000,000 other American citizens were carrying on behind the scenes, the little bunch of 471 brewers and slightly more than 400,000 retail beer sellers were cashing in on public tension so profitably that they enjoyed during their 'wartime sales honeymoon' a gross income of \$10,000,000,000, according to the Department of Commerce records, an exactly 50 per cent increase over the beer trade income of the preceding four pre-war years, while the per capita expenditures for beer increased 47.5 per cent from 1941 to 1945, reaching a total of \$21.64 per capita the latter year. Beer consumption meanwhile grew from 13.35 in 1941 to 18.14 gallons per capita in 1945. While some of the beer dealers lament a postwar drop in these super receipts they are all agreeing that it was a honey of a 'honeymoon' while it lasted.

Prohibition Returning?

Prohibition is on the way back according to Ethel Hubler, of Los Angeles, Calif. "I offer no proof of my prophecy, but I submit some good evidence. Today 26,000,000 U. S. citizens live in dry territory. Since 1933 we have had 18,391 local option elections and 11,243 of them recorded dry victories."

Valuable Bible

A record price of \$88,000 was paid for the first issue of the first edition of the famous Gutenberg Bible, which was sold at auction in London recently. The Bible was issued in Mainz, Germany, in 1455.

Religious Interest of Students Cited in Columbia Report

Attendance of 24,925 persons in meetings at Earl Hall, center of interfaith activity at Columbia University, from September 15, 1945, to May 15, 1946, was cited by the Rev. Stephen F. Bayne, Jr., University chaplain as evidence of interest by college students today in religious affairs.